

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness.” DOCTRINE AND COVENANTS 84: 96, 97.

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THE GOSPEL—AN EMBODIMENT OF MERCY AND JUSTICE*

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OF THE COUNCIL OF THE TWELVE

IN THE NINETY-SIXTH YEAR of the Christian Era an Apostle of Jesus Christ found himself on a desolate island in the midst of the Ægean Sea. That island was Patmos, the Roman Siberia, a place of imprisonment for banished criminals. The Apostle was John, the same who is called John the Revelator, and is referred to in the New Testament as the disciple “whom Jesus loved.” He was the sole survivor of the original Twelve, commissioned by our Saviour to “go into all the world and preach the gospel to every creature.”

Well and faithfully had they performed their part. In the short space of fifty years they had traversed the Roman Empire, from Scythia on the north to Ethiopia on the south, from India on the east to Britain on the west, and had lifted the gospel standard in every considerable city of that vast realm, comprising the then known world. But it had cost them their lives. They had fallen as martyrs “for the word of God and the testimony of Jesus”—all save one, the Apostle of whom I have spoken. He was left to fulfil a Divine promise made concerning him, that he should tarry on earth until Christ would come in His glory.

Modern revelation confirms the ancient tradition that John the Apostle did not die, but in a semi-immortal state remained, after his brethren had been taken, to play a notable part in the Lord's

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great work of the latter days. An attempt was made upon his life, but it was ineffectual. Thrown into a cauldron of boiling oil, he escaped by miracle, and was banished to the isle of Patmos, condemned by man but approved of God, who opened to him the heavens and showed him things that would be thereafter. John thus testifies:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen. . . .

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 14: 6-8; 18: 4, 5.

Then follow allusions to the first and second resurrections (the former at the beginning, the latter at the end of Christ's Millennial reign) supplemented by these sublime words:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20: 11-13.

Thus runs the Revelation of St. John, otherwise known as the Apocalypse.

"Mormonism", so-called, claims to be the fulfilment, or the beginning of the fulfilment, of these inspired predictions. It is not a new religion. It did not have its origin in the nineteenth century. It proclaims itself as the everlasting Gospel, restored to earth after an absence of ages, as foreseen by John the Revelator in his great vision. Christ's Apostles preached this same Gospel, but they did not originate it. It was a restored Gospel then, as it is a restored Gospel now. Then it was the faith of the despised "Christians"; now it is the religion of the unpopular "Mormons."

The everlasting Gospel, instituted in the heavens before this earth was formed, has been revealed to man in a series of dispensations extending like a mighty chain from the morning of creation down to the present time. Adam, to whom the Gospel

was given after his expulsion from Eden, had a promise from the Lord that it should be in the world from the beginning to the end thereof; and that promise has been fulfilled through a series of restorations or dispensations, of which this is the greatest and the last—the dispensation of the fulness of times.

The Gospel's restoration in this age of the world has for its purpose the gathering of scattered Israel, and the bringing together of all things in Christ, thus winding up the work of the Almighty as pertaining to this planet. "Come out of her, my people" is the slogan of Israel's gathering. God's people must not be in Babylon when she falls. Israel must be gathered because it is the God of Israel who is coming to reign; and they are the people who have the right to receive Him and to prepare the way before Him. It is through the House of Israel that the Lord blesses all nations, according to His covenant with Abraham. Christ will come first to Zion, the New Jerusalem, a glorious and sacred city yet to be built upon the North American Continent—which, with South America constitutes the Land of Zion. Here most of the tribes of Israel will assemble to greet their God and King. But the children of Judah, who are even now migrating to Palestine, will rebuild the Old Jerusalem, and there receive Him whom their forefathers rejected. They will recognise in the crucified, glorified Nazarene the long-looked-for Messiah of their nation's hope.

The Latter-day Saints, called out from the nations to "build up Zion" claim lineal descent from Abraham, Isaac and Jacob, the progenitors of the House of Israel. It is their belief that they have sprung from Joseph who was sold into Egypt, and whose descendants through Ephraim, "mixed" themselves "among the people", as the Prophet Hosea declares (7:8);—an allusion, no doubt, to the Assyrian captivity, which began about 721 B. C. It devolved upon the house of Ephraim to lift the "ensign" for the gathering of the Lord's people, as foretold by the Prophet Isaiah (11: 12). Thus Ephraim is God's "first-born", the first branch of the Israelitish tree to bear gospel fruit in modern times—the first to be "born again." Joseph Smith, who founded the Church of Jesus Christ of Latter-day Saints as a rallying center for "the outcasts of Israel", was a descendant of Ephraim, and as such he was divinely appointed to begin the work of the gathering.

The glorious advent of the Messiah will usher in the Millennium, the reign of universal peace, and with it will come the morning of the first resurrection. The righteous who have slept in the grave will come forth, and those remaining on earth who are worthy will be caught up to meet Him. The Millennial reign, during which Satan will be bound, is to sanctify the earth and prepare it for glorification. Through a baptism of fire, it will be renewed and converted into a celestial sphere, that beings of a celestial order may inherit it.

How know we that such events are on the wing—that these are indeed the latter days, and that the Saviour's second coming is near? We know it by Divine revelation, ancient and modern.

John the Revelator beheld in vision a book that was sealed with seven seals; and no one could break the seals and open the book excepting the Son of God, the Lion of the Tribe of Judah. When He had broken the first seal certain events took place, and when He had broken the second seal other events followed; and so on until the seventh.

Joseph Smith says that this book is a record of "the revealed will, mysteries, and works of God; the hidden things of His economy concerning this earth, during the seven thousand years of its continuance or its temporal existence"; the first seal representing "the things of the first thousand years, and the second also of the second thousand years, and so on to the seventh." He also declares that "in the beginning of the seventh thousand years will the Lord God sanctify the earth and complete the salvation of man;" and that the sounding of the trumpets of the seven angels, also mentioned by John, is "the preparing and finishing of His [the Lord's] work in the beginning of the seventh thousand years—the preparing of the way before the time of His coming."

In other words, that book contains the real history of this world—what the eye of God has seen, what the recording angel has written. Human history, as written by man, is full of errors, the fruit of ignorance, of prejudice (for or against) and oftentimes of sheer malice. Men make history in more ways than one. "What is history", says Napoleon, "but what we agree it shall be?" This can not be said of the book that John saw. It contains no lies, no flatteries, no slanders, no false deductions. It is "The Book of Life" as life has actually been lived; and men will have to meet it at the judgment day.

The seven thousand years corresponding to the seven seals of the Apocalyptic volume are as seven great days, during which Mother Earth will fulfil her mortal mission, labouring six days and resting upon the seventh. These seven great days do not include the period of our planet's creation and preparation as a dwelling place for man. They are limited to earth's "temporal existence" preceding her spiritual exaltation. They represent time, considered as distinct from eternity, which, however, really includes time.

Joseph Smith explains that these great days are "after the time" or according to the reckoning of Kolob, a mighty governing planet nearest the celestial throne, a planet rotating once in a thousand years. This period is a day upon Kolob. One might well suppose such a day to have figured in the warning given to Adam: "In the day that thou eatest thereof thou shalt surely die"; for Adam, after eating of the forbidden fruit (though spirit-

nally dead from the hour of his transgression until the Gospel redeemed him) lived on in the flesh, to the age of nine hundred and thirty years. The Apostle Peter may have had the same thing in mind when he wrote: "One day is with the Lord as a thousand years, and a thousand years as one day."

At all events, according to received chronology—admittedly imperfect, yet approximately correct—four thousand years, or four of the seven great days given to this planet as the period of its continuance in a temporal condition, had passed before Christ was crucified; while nearly two thousand years, or two more of those great days, have gone by since. Consequently, earth's long week is drawing to a close, and we stand at the present moment in the Saturday Evening of Time, at or near the end of the sixth day of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the world.

Marvel not, my hearers, that all things are in commotion. The hour of God's judgment is at hand. War, famine, pestilence, earthquake, tempest and tidal wave—these are among the predicted signs of the Saviour's second coming. Tyranny and wickedness must be overthrown, and the way prepared for Him who, though gracious and merciful to all, and forgiving to sinners who repent, "cannot look upon sin with the least degree of allowance." Earth must be freed from all oppression and cleansed from all iniquity. It is God's house; He is coming to live in it, and to make of it a glorified mansion. The world is in its Saturday night; house-cleaning is in progress; and the work of purification must be done and out of the way before the Lord of the Sabbath appears.

John's Revelation made plain the solemn fact that all men will be judged according to their works. But when Joseph Smith came forth it was being widely taught that men were either predestined to be saved or predestined to be damned, regardless of any good or evil done by them. Even innocent babes, according to the theology of that day, were consigned to endless torment unless they had been baptised. Such men as Plato, Aristotle, Homer, Virgil, the best and brightest spirits of their times, were lost, because they had not belonged to the Christian church—a church that did not then exist!

Joseph Smith denounced these doctrines as man-made and not heaven-inspired. Said he in substance: No man is predestined to be saved, and no man is predestined to be damned. Men are free moral agents, having the right of choice between good and evil. How else could a righteous judgment be passed upon them? They will be judged according to their works, and rewarded according to their merits. As for little children, they need no baptism. Baptism is for the remission of sins, and little children are sinless. They are redeemed by the blood of Christ, as decreed from the foundation of the world.

Grown up, responsible men and women stand upon quite another plane. They must yield obedience to the Gospel—must have faith in God, must repent of their sins, must be baptised by immersion for the remission of sins, and receive the Holy Ghost by the laying on of hands of those having Divine authority to so officiate. They who pass away without an opportunity to embrace the Gospel in this life will have an opportunity to do so in the life to come. “For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” I. Peter 4: 6.

In putting forth these doctrines, Joseph Smith was but reaffirming what ancient prophets and apostles had spoken. He was preaching “Mormonism”; but “Mormonism”, as I have already shown, is not a new religion. It is as old as eternity, out of which it came. It was not a new doctrine, that men are to be judged according to their works; that infant innocence, though unbaptised, is fit for the presence of Him who said: “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” There was nothing new in the doctrine that the Gospel is preached to the dead; but it seemed new to Joseph Smith’s generation. In like manner the Gospel of Christ seemed a new thing to the Jews who “were astonished at his doctrine,” that is, the doctrine of the world’s Redeemer.

“In my Father’s house are many mansions; . . . I go to prepare a place for you . . . that where I am there ye may be also.” To whom was Jesus speaking when He uttered those wonderful words? Not to all the world. It was to His disciples, those who had faith in Him, who had repented of their sins, who had buried their sins in the liquid grave, and had received the gift of the Holy Ghost, which maketh manifest the things of God. They were the ones to whom He said: “I go to prepare a place for you, that where I am there ye may be also.” And that particular place was but one of the “many mansions” of the Father.

Paul the Apostle refers to “celestial bodies and bodies terrestrial.” He declares that “there is one glory of the sun, and another glory of the moon, and another glory of the stars,” and as “one star differeth from another star in glory, so also is the resurrection of the dead.” (I. Cor. 15: 40, 41). What is this but an equivalent of what Jesus taught, and what His servants Paul and John afterwards proclaimed—that men will be judged and rewarded according to their works?

The Prophet Joseph Smith, through whom the ancient Gospel was restored early in the nineteenth century, in a wonderfully clear and comprehensive presentation amplifies and explains the same great doctrine. He declares that the glorified planets are God’s kingdoms; that to each of them a law is given; and that whosoever inherits any one of those kingdoms must abide the law

pertaining to that kingdom—whether it be celestial, terrestrial or telestial.

They who inherit celestial glory are they who receive the Gospel while on earth and are valiant for it, and endure faithful to the end. All things are theirs; they constitute the nobility of heaven, and are the Church of the First-born.

(Continued on page 395)

THE JEWEL

HELEN MAY TALMAGE

IN INDIA OR AFRICA or where you will—it matters not—there lived a vendor of jewels. So beautiful were his gems that men came from all parts of the world to barter for them; and the seller found that always it was the stones that glittered and shone with the greatest brilliancy that attracted the eye of the bargainer. One jewel in particular failed of notice; and, strange to say, that was the only flawless gem in the collection; but because it was neither cut nor polished those foolish men could not discern its worth.

Came a man, one day, wiser than the rest because in the simplicity of his heart he could see the beauty of things even though that beauty lay beneath an unpolished surface; and when his eye beheld the unwrought jewel he exclaimed: "This is the gem I desire to possess above all others, for is it not perfect? I will sell everything I have, if necessary, to pay the price." And this he did, while all the people said: "Fool, fool, to sell all he had for something that neither glitters nor shines!"

There is a jewel more precious than all others in the world—the flawless gem of the everlasting Gospel; but because it is not displayed high on an altar of beaten gold, because it is not cut to reflect the light of an hundred tall candles; because the sunlight does not fall on it through windows of exquisitely stained glass, there are those who say: "Fools, fools, to give all they have for that which neither glitters nor shines!" Yet that gem of gems glows from within with a wondrous radiance; it is perfect because it embodies all truth; it is a jewel of Heaven's first water.

Appreciate the priceless possession! It is valuable—and invaluable.

CONDITIONS OF CITIZENSHIP: Only through active, vital faith in the Lord Jesus Christ, effective repentance of wrong-doing, baptism by immersion for the remission of sins, and the bestowal of the gift of the Holy Ghost, or the higher baptism of the Spirit, can citizenship be attained in the Kingdom of God—for so the Holy Scriptures aver.—J. E. T.

THURSDAY, JUNE 18, 1925

EDITORIAL

THE FIRST PRESIDENCY REORGANISED

THE RECENT DEATH of President Charles W. Penrose created a vacancy in the presiding Quorum or Council of the Church, the First Presidency. By revelation that body is made to consist of "three presiding High Priests" duly ordained to that office, "and upheld by the confidence, faith, and prayer of the Church." On Thursday, May 28th, President Anthony W. Ivins, theretofore Second Counselor, was named by President Heber J. Grant, sustained by the unanimous action of the Council of the Twelve and set apart as First Counselor. Presiding Bishop Charles Wilson Nibley was likewise named, sustained and set apart as Second Counselor in the First Presidency.

For eighteen years Bishop Charles W. Nibley has served, both devotedly and efficiently, as the Presiding Bishop of the Church, in which important office his splendid executive ability, his rigorous self-training in the school of hard work and practical affairs of life, and, in a preeminent sense, his deep spiritual conceptions and exalted ideals of the real significance of true religion, have secured to him the fullest measure of confidence and support of all the General Authorities and of the Church membership.

As Presiding Bishop he has held a position of directing authority over all the organisations of the Lesser or Aaronic Priesthood; and the results of his labors in this connection are seen in the very gratifying development of the Deacons, Teachers, and Priests throughout the Church. Now, as one of the First Presidency, he becomes an associate in the Presidency of the High Priesthood of the Church. In the Bishop's Office he has been ably assisted by his worthy counselors, Bishops David A. Smith and John Wells.

None who know Bishop Nibley can doubt the wisdom and inspiration leading to his call to the high and responsible position he now occupies. The name of President Charles W. Nibley will have an enduring place with those of the noble men of God who have so devotedly served, each in his time, as a counselor to the Prophet, Seer, and Revelator of the Church. President Heber J. Grant now stands, valiantly directing the forces of Israel, with his associates, like Aaron and Hur, supporting his arms in the world conflict between truth and error.

May the Lord's choicest blessings rest upon President Heber J. Grant and his Counsellors—the First Presidency of the Church as now constituted.—J. E. T.

PRESIDENT CHARLES WILSON NIBLEY

BIOGRAPHIES OF GREAT MEN are inspiring. This sketch is taken mostly from the *Deseret News* of Thursday, May 28th, the day on which the reorganisation of the First Presidency of the Church was effected.

PRESIDENT CHARLES WILSON NIBLEY was born February 5, 1819, at Hunterfield, near Edinburgh, Scotland. He is the son of James and Jean Wilson Nibley. His parents had joined the Church shortly before his birth; and in 1855 the family left Scotland, crossing the Atlantic in the steerage of a sailing vessel. They took up their abode in Rhode Island, where they remained until they could earn sufficient money to continue the journey to Utah. In the spring of 1860 they resumed their westward migration, crossing the plains under conditions of privation and difficulty, and reached the Valley of the Great Salt Lake on September 3rd. Shortly thereafter they established their home at Wellsville, Cache County.

The subject of our sketch was at that time a lad of eleven years; and within a short time after the arrival of the family in Utah, he began to labour for his own support, first by gleanings wheat in the harvest field, and then by herding sheep. From his initial step in the business world he utilised every available opportunity for advancement. Still a lad, he secured a clerkship in the village store, and spent his spare time in study. In 1865 he was working as a clerk at Brigham City; and in 1869 he left home on a short mission. On his return he was engaged as station agent on the Central Pacific Railroad, and later became general freight and ticket agent for the Utah Northern Railroad, which position he occupied for five years.

In 1877 he began missionary work in England, when President Joseph F. Smith was at the head of the Mission. Brother Nibley was engaged in the Liverpool Office in charge of emigration and general business affairs. President Joseph F. Smith was called home soon after the death of President Brigham Young, and for a time the affairs of the British Mission were in charge of Elders Charles W. Nibley and Henry W. Naisbitt; but in 1878 Elder William Budge became President of the British Mission. Elder Nibley returned home in 1879, and was chosen manager and secretary of the United Order Manufacturing and Building Company at Logan. In that city he took active part in ecclesiastical affairs, and for many years was Stake Superintendent of Sunday Schools.

In 1889 Elder Nibley associated himself with other prominent

business men in the organisation of the Oregon Lumber Company; and in 1890 he became one of the organisers of the Sumpter Valley Railroad Company, and was made its Vice-president. He was one of the founders and chief officials of the La Grande Sugar Company, which was afterwards merged into the Amalgamated Sugar Company. He was energetic in promoting the colonisation of the Grande Ronde Valley in Oregon, and the Payette Valley in Idaho, and became president of the Payette Valley Railroad. The lumber business in which he was extensively interested was not confined to Oregon, but extended into California. Wherever he was known he was recognised as an efficient, progressive man of affairs.

When the Union Stake of Zion was organised in Oregon in 1901, he was appointed first counselor to President Franklin S. Bramwell of that Stake.

In 1907 he was made Presiding Bishop of the Church, a position which he held until his call to the First Presidency.

In addition to his ecclesiastical and business duties, President Charles W. Nibley has taken an active part in civic affairs. During the Great War he was identified with the movements inaugurated to assist the Allies, being chairman of the Red Cross organisation in Utah and a member of the War Industries Board. He has been an officer of the Chamber of Commerce and other important organisations in Salt Lake City.

His present business affiliations are numerous, as the following will show: He is vice-president of the Utah-Idaho Sugar Company, of the Utah State National Bank, of the Murphy Lumber Company, of the Utah Lumber Company; and president of the San Vincente Lumber Company, the Nibley-Chammel Lumber Company; and director in Zion's Cooperative Mercantile Institution, Zion's Savings Bank and Trust Company, and of the Western Pacific Railroad Company.

President Nibley's success in commercial enterprise has placed him in a position of conspicuous prominence in the lumber and sugar trade of the West. His ability and standing are recognised, not only in Utah and the West, but by many prominent business men of the East. By his own efforts he has risen from most humble circumstances to a position of commanding influence and general recognition. Notwithstanding his numerous business activities, he has devoted much of his energy to the service of the Church, and to community betterment in fostering projects of general improvement and advancement. He is one of the prominent, popular, and forceful speakers of the Church, and his sermons are always characterised by practical and wholesome advice.

A MAN is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace.—EMERSON.

THE GOSPEL—AN EMBODIMENT OF MERCY AND JUSTICE

(Concluded from page 391)

They who inherit terrestrial glory, which differs from the celestial as the moon differs from the sun, are they who receive not the Gospel in the flesh, but afterwards receive it—they who believe and repent in the spirit world, and whose sins are remitted and their souls illumined through vicarious work done for them in the Temples of God on earth. Thus they are saved, but not in the highest degree of glory. Not being valiant for Christ, they win not the crown over the Kingdom of God. They receive that to which their works entitle them.

And who are the inheritors of telestial glory? They are the wicked and impenitent, who are cast down to hell, where they are purged of their sins, and pay their debt to Justice, after which Mercy claims them. They are then set free, and are given a glory greater than the finite mind can comprehend. They are as the twinkling stars, "and shall be servants of the Most High; but where God and Christ dwell they can not come, worlds without end."

All salvation is based upon repentance, and repentance is possible even in the depths of hell. But if a soul can not repent, it can not be saved. Such cases, however, are comparatively few. They are the "sons of perdition." They sin against the Holy Ghost, after receiving and enjoying its powers, even to tasting of the glories of the world to come. They "deny the Son, after the Father has revealed him; wherefore, he saves all except them." Doctrine and Covenants 76: 43, 44.

God gives to men according to their desires, as manifested by their deeds, and as made plain to His omniscience and foreknowledge concerning them. Desires as well as deeds go to judgment. The celestial kingdom, the highest of all heavenly conditions, will be peopled not only by those who receive and live the Gospel here, but also by those who would have received and lived it, had they been given the opportunity. So says Joseph. "For I, the Lord, will judge all men according to their works, according to the desire of their hearts." (History of the Church, Vol. 2, p. 380; Alma 29: 4). In other words, justice will be done, mercy will be shown, and none will be held accountable for opportunity that they never possessed.

We are not ashamed of these doctrines. They are the doctrines of Eternal Justice and of Divine Wisdom. They are the principles of the Everlasting Gospel, called "Christianism" two thousand years ago, and re-nicknamed "Mormonism" in this dispensation.

And this is only a part of it, hastily and imperfectly told. Many suppose it to be a small and narrow religion. Narrow,

indeed! Then where will you find breadth? Where find justice, mercy, magnanimity, if not in a religion that saves the living, redeems the dead, rescues the damned, and glorifies all who repent? Small, forsooth! It is the greatest thing in the universe, and I testify to its truth and divinity in the name of Jesus Christ. Amen.

THE NEWCASTLE CONFERENCE

AT SUNDERLAND, on Sunday, May 31st, a general conference of the Newcastle District convened under favourable conditions, and all indications point to excellent results. Special meetings were held in the Latter-day Saints' Chapel; but for the general services the commodious Cooperative Hall was used. Monday was devoted to meetings of the Missionary Elders.

There were in attendance Mission President James E. Talmage, Sister May Booth Talmage, Conference President William A. Monson and all the Traveling Elders of the district, together with many members and friends. Three general sessions were held on Sunday, as well as special meetings of the Priesthood and of the Relief Society.

"Another Nation Speaks" was the theme of a program rendered by the Sunday School classes, portraying the testimony of the Book of Mormon concerning Christ. President and Sister Talmage commended those who had taken part on the program. Sister Talmage, by reference to impressive incidents in the Book of Mormon and some of her own experiences, encouraged all to become better acquainted with that book. President Talmage said that the origin of the American Indians is perplexing the scientists of to-day; that the Book of Mormon gives a true account of their origin, which the Indians recognise by the traditions handed down to them from their forefathers; and that, if the Book of Mormon had come forth by the wisdom and efforts of man, instead of being revealed and translated by the power of God, it would have been more generally accepted.

Out of respect to the memory of the late President Charles W. Penrose, comments on his life were made by President William A. Monson and others. A quartet composed of Elders Milton England, Jesse R. Smith and C. Leland Davey and Brother Thomas Manton sang "School Thy Feelings", and Elder Jesse R. Smith sang "O Ye Mountains High", both of which were composed by President Penrose. Mr. Joseph Bland rendered a violin selection in the evening session.

The following missionaries delivered addresses during the conference: Elders Grant W. Pett, Milton England, Ariel L. Crowley, William W. Depew Jr., A. Reed Moss, C. Leland Davey and Jesse R. Smith. The speakers affirmed the necessity of

prayer, the literal resurrection of the body, and the necessity of conforming our lives to the principles of the Gospel. Sister May Booth Talmage reported work done in the Relief Society and other auxiliary organisations, and explained the opportunities they afford for the development of those engaged therein.

The Mission President explained the significance of Whit Sunday and related the occasion of the outpouring of the Holy Ghost on the Day of Pentecost, and said that Peter's words given on that occasion are as applicable to-day as they were then. In the evening session the President spoke on the text "Are there few that be saved?" He explained the graded degrees of glory in the hereafter and the conditions of entrance into each. Those who attain the telestial degree of glory, and they are as innumerable as the sands upon the seashore, are saved from a kingdom without glory, and those who receive the terrestrial and celestial glories are saved from lower orders of glory, but only those who are valiant for Christ will receive the celestial glory, he affirmed.

C. LELAND DAVEY, Conference Clerk.

"MEN ARE THAT THEY MIGHT HAVE JOY"

ELDER J. LELAND BEHUNIN

Hall Conference

IN THIS DAY and age each person is to a great extent an independent force. We are severally entrusted with certain powers, and are given our free agency in using them. We may follow progressive lines, or we may join hands with Satan in destroying that which our neighbour has produced. The possession of free agency results in many different conditions—some people building, others tearing down—consequently some happy, others sad. Men plod along at different gaits and in different directions, some going up hill and many down.

As we observe these things we wonder why a man will toil all day long, day after day, willingly submitting to hardships. Does he want wealth? Why should he crave money and the material things of the world? Is the rich man satisfied? He spends great sums for fine houses, for travel and luxuries, always in search of something beyond his wealth.

The major aim of all mankind is to gain joy, for it invigorates both body and spirit. It leaves no unpleasant after-effect. It is for joy that we strive, toil and battle. In spite of the fact that it is very plentiful and can be found in all parts of the world, people are in one continual round of confusion as they clamour after it. They often assault the walls of justice in their frantic attempts to capture their wanted treasure. But such attempts are futile. Cain thought he would receive joy in the possession of his

brother's flocks; consequently he slew Abel. Oh, how great was his mistake! No joy came to him, but sorrow and misery were multiplied upon his head. He had the flocks but he had not earned the title thereto. He had not met justice fairly, therefore misery was his penalty. A man may steal with the same hope of rejoicing in his unearned possessions; the gambler may win vast sums but produce nothing. They are human parasites. No man can have joy in possessions he has not produced or earned.

Are not the happiest moments of our lives those of service to our fellows? It is not sufficient that we limit our interest to our own welfare. We must love our neighbour as ourselves; and selfishness must be banished that we may the better obey that great commandment. In doing so we make the world a little better; and joy comes to us as a result. No matter what we do to serve others, joy will be the reward.

The quality of joy runs parallel with the standard of service. The man who serves best is always happiest, whether he is the best musician, shoemaker, farmer or preacher. His joy is measured by the quality of his service. Then to increase and improve the quality of service should be the aim of all. The result of such a course is the accomplishment of our life's purpose. Joy in a high degree is the reward. It is true that there are but few persons who are so nearly perfect as to be free from all evil, but let us not justify our defects by the pretense of inability to overcome them. To do so is to yield to Satan; then sorrow and disappointment result. To prevent such a thing it is necessary for all to comply with God's commandments. Happiness is a gift of God and can be obtained only through obedience to the law upon which it is predicated. That means we can not do as we choose and gain happiness unless we choose to obey the law of happiness. We must shape our desires to correspond with the purpose of our Heavenly Father, for he is the Giver of all blessings. The teachings of Jesus explain what God expects of us. The Gospel is a perfect code of laws. It is a travel-map of life and the course it marks out is the shortest and best road to the attainment of eternal joy.

FROM THE MISSION FIELD

Appointments—Elder Jesse W. Thomson has been appointed President of the Scottish Conference to succeed President Junius S. Romney who has been transferred to the Liverpool Office.

Release—Elder Arthur L. Fuller, who has labored successively in the Liverpool, Nottingham and London Conferences, has been honorably released to return home.

Transfer—Elder Floyd C. Stuart, who has laboured in the Leeds

and Scottish Conferences, has been transferred to the Newcastle Conference.

Union Meeting—A Union Meeting of the Nottingham Conference was held on May 30th. President Samuel Pears of the Hucknall Branch gave an address and led in a profitable discussion on the subject of Genealogy.

Branch Conference—Sunday, May 24th, Branch conference convened in West Hartlepool (Newcastle Conference). A program dealing with the testimony of the Book of Mormon concerning Christ was given in the Sunday School session. Elders Milton England and C. Leland Davey were the speakers.

Baptisms—A baptismal service was held at Sunderland (Newcastle Conference) May 30th. Nine candidates were baptised by Elders A. Reed Moss and Ariel L. Crowley. They were confirmed by President William A. Monson, and Elders William W. Depew Jr., Grant W. Pett, Milton England and Jesse R. Smith.

A baptismal service was held at Manchester on June 9th, when three were baptised by Elder J. H. Tomlinson and confirmed by Elders Heber G. Jacobs, C. A. Halverson and J. H. Holden.

Arrivals and Appointments—The following missionaries arrived in Liverpool, Friday, the 5th instant, per s.s. *Montcalm*, and have been thus assigned:

For the British Mission—

William H. Johnson Jr., Ogden, Utah, to the Nottingham Conference.

Erastus E. Snow, St. George, Utah, to the Nottingham Conference.

For the French Mission—

Leonard A. Robbins, Salt Lake City, Utah.

Harold S. Cole, Salt Lake City, Utah.

For the Swiss-German Mission—

Alfred T. Fotland, Provo, Utah.

Lindsay C. Parker, Springville, Utah.

Rulon W. Jenkins, Salt Lake City, Utah.

Edward W. Jenkins, Salt Lake City, Utah.

John K. Kingdon, Salt Lake City, Utah.

Reed Galli, Midway, Utah.

Stanley E. Goodwin, Lehi, Utah.

Charles J. Taylor, Ogden, Utah.

Outings—The Norwich and Lowestoft Branches (Norwich Conference) met together at Friton Lake on Whit Monday for their annual outing. The day was spent in boating, games and athletic competitions. President Ralph C. Jones and Elders Walter F.

Whitehead, Rulon L. Russon, Maurice R. Barnes and William J. Attridge were in attendance.

Members of the Church and friends in the Nottingham Division partook of the Whitsuntide spirit June 1st and 2nd. One picnicing party journeyed, Monday, from Mansfield to Edwinstowe, near which is the famous Major Oak, the assembling place of Robin Hood and his forces, and spent the afternoon rambling over some of the ground once dear to the men of green. Another, the same day, from Nottingham, enjoyed an afternoon of games and rambles along the River Trent, near Burton Joice. A third, the following day, from Derby, exhibited their interest in both English and American games in the green fields of Breadsall. Other branches of the Conference were represented, as well as the traveling missionaries, at these outings.

On Monday, June 1st, the Wolverhampton Branch (Birmingham Conference) held an outing in the Baggeridge Woods, near Sedgley. A good time was had by all. Among those present were Elders Alvah N. Stout, John H. Smeath, Ellis L. Rees, Joseph L. Muirbrook and Lester D. Hovey.

DEATHS

NICHOLLS—Mr. John Nicholls passed away at his home, Handsworth (Birmingham Conference), Friday, May 8th, 1925. Although not a member of the Church, deceased had been an earnest investigator of the Gospel. Short funeral services were held Thursday, May 14th, at the home and at the graveside under the direction of Elder Alvah N. Stout. The speakers were Brother Arthur Nock and Elder Lester D. Hovey. Elder Stout dedicated the grave.

BALME—On May 13th in the Clayton Branch Hall (Leeds Conference) funeral services were held for Lily Balme, the two-year-old daughter of Sister Florence Balme. The little girl died May 11th, of bronchial pneumonia. President E. J. Johnson presided and Elder Don J. Thurgood and Brother Stanley W. Robertshaw were the speakers. The grave at the cemetery was dedicated by Elder Orlando J. Condie.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN